The Bombay Guardian.

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A Contribution from T. C. Rs. 50 for the orphans mentioned in the Rev. Mr. Rea's letter, was converted by the printer, in our last issue, into J. C. Rs. 20. We have also received from G. A. Rs. 1.; from C. W. Rs. 2.; and from W. P. Rs. 5.

"A Parsee" has sent us some further light on Parsee religious practices. These usages are so horribly disgusting, that we cannot bring ourselves to publish the statements, the correctness of which, however, we have no reason to doubt.

We regret much to learn that the Rev. James Williamson, a well known missionary in the North of China, has been murdered by Chinese soldiers, on the Grand Canal.

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IS JOHN VIII. 1—11 GENUINE?

The Sinaitic and Vatican manuscripts of the Greek Testament, omit the first 11 verses of John viii. Whether the Alexandrine had it or not we cannot say as there is a considerable portion wanting in this part of that Codex. The account of the woman taken in adultery, contained in these verses, is comparatively little quoted or referred to by ancient writers. Jerome however refers to it and says, The account of the woman taken in adultery is found in many codices both Greek and Latin. In Germany the critics reject this altogether as a portion of God's word, and there are a good many in England who would discard it in like manner. But we think a very good reason can be shown why the passage was treated with undeserved suspicion by writers of the third century and onward.

The passage has been singularly misunderstood, and even to this day nothing is more common than to regard it as teaching that our Lord condoned the sin of the woman though without any evidence on her part of repentance and faith.

The Romans had taken away from the Jews the power of life and death. They kept in their own hand the power of dealing with all cases requiring capital punishment. But the Mosaic law included a number of offences for which capital punishment was assigned. This particular pressure of the Roman yoke was felt as a great indignity by the Jewish people. It marked their political subjection in a way that was very galling. All the zeal which they had for their law and for their own institutions, revolted against this humiliating necessity of asking the Roman ruler to let them obey the law of their Lord. They sighed for a Messiah who should redeem them from this state of humiliation and bondage.

Now the members of the Sanhedrim imagined that they were here furnished with a means of very seriously embarrassing and confounding Jesus. Moses had decreed death for adultery. The Romans had reserved to themselves the power of life and death. Now, take some adulteress and convey her into the presence of Jesus as he is teaching in the temple. Here is a woman who has transgressed our holy law; Moses says she ought to be put to death; you yourself teach that the law is of God and every tittle of it must be fulfilled. What say you? Shall she be put to death or shall she not. Moses says, Yes; the Romans say, No, not without our consent; with whom do you side in this conflict? Do you justify Moses and the law of God? Or do you teach us that we must truckle to the Romans and not do what the law of our God commands us without their approbation? Is your Messiahship favorable to the law of Moses, or to the law of these idolatrous Romans? Would you have us give up every thing sacred at the dictation of these heathen?

Their plot was an admirable one. Say that Christ refuses to allow that the woman ought be put to death, they will then be in a position to prejudice his reputation among the people. He calls himself a Messiah, but he has not the slightest zeal for the honor of God's law. These Romans know nothing of God, and there is nothing surprising in the fact that they disparage our law; but here is one who claims to be a Jew above all Jews, the Sent of God, and he has not the slightest zeal for the honor of that law. It seems to him a most natural thing that we should allow the Romans to come in between us and our God, and hinder us from obeying Him, at their caprice. You can judge for yourselves how much such a teacher is entitled to your confidence.

On the other hand, suppose that Christ say, By all means let her be put to death; let the law of God be executed, gainsay it who may; no man has any right to abrogate a penalty decreed by God; then of course Christ is placed in immediate and direct conflict with the Romans. A very serious charge indeed will lie against him. The Romans will not tolerate his resistance of their authority, not for a moment.

Such was the dilemma which they had prepared for Christ. They were quite sure of victory on this side or on that, they knew not which. They came to him as a judge, and they wished him to pronounce a judicial opinion.

The narrative tells us how admirably, with what depth of wisdom, our Lord evaded the plot. Instead of his becoming compromised, it was they, the Pharisees, that found themselves compromised. They went out one by one and left him alone with the woman (and those who had been previously listening to him.) He says to her, Hath no man condemned thee? This certainly does not mean, Hath no man thought thee guilty? but simply, Hath no man adjudged thee to death? The question related to a judicial condemnation. She says, No man. Christ adds, Neither do I condemn thee; go and sin no more. He dismisses the case, having no jurisdiction. It is a most unfortunate misconception, that he means by this to say he has no fault to find with her; and it is this strange error that has led to all that shyness that transcribers and commentators have manifested towards the passage; as though the Gospel had no condemnation against adultery; whereas it has always a far severer condemnation against such immoralities than the law of Moses had. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God." Of course the Gospel has more to say, but it says this. Men and women that have done these things, if they become new creatures in Christ Jesus, obtain the forgiveness of their sins and eternal life. But our Lord, in the words addressed to the woman, simply refused to be the judge in her case. In the sense in which her accusers would not condemn her, in that he would not condemn her. (See Luke xii. 1-14.)

Our own conviction is that this is an integral part of the word of God.

PUPPYISM.

The following conversation from "Peeps at the Far East" in the September Number of *Good Words* deserves to be widely read in India:

"The English are honest, just, powerful, and marvellously united," remarked my intelligent informer, "but they are proud and contemptuous, and have little capacity for sympathizing with us, who have lived all our lives in a different world from them, and with different ideas and ways."

"I (Dr. McLeod) expressed the hope that none of his countrymen far less a Hindoo gentleman like himself, ever had offensive epithets applied to them, such as, to our great disgust, we were informed at home had at one time been not unfrequently used by Europeans."

"These are not yet abolished," he answered with a bitter smile—"for only the other day I was travelling from Bangalore in a first-class carriage, when an officer looked in at the window, and informed his brother officers that, "a black fellow had *boned* the seat"; and on this another repeated the information in a loud voice, that a "nigger was in the first

class." "This language," he said, "was confined to the military, and chiefly to the young, and to those among them who were probably without brains, and certainly without manners."

"I am sorry to add that the information I received in India as to the insolent treatment of the natives, and the ill-usage of the native servants, all went to blame European military officers chiefly, if not wholly. Of all ordinary offences this should be visited with the swiftest and most marked punishment. The insolence of one puppy may tell on the loyalty of a whole Presidency."

The natives of India and humanity itself are indebted to Dr. McLeod for his brief but stern disposal of puppyism. It is a very disgusting characteristic of many military men in India forced on one's attention at Railway Stations and elsewhere. The embittered feelings of natives, and especially of educated natives, are owing more than is supposed to this, and to that supercilious and contemptuous treatment, which is the ripened puppyism of older men. Treatment so uncalled for and unjust enters a sensitive nature like a red-hot iron: and the wound it makes may fester for a life-time. We have again and again heard respectable young natives complain most bitterly of it. Besides, while the *guilt* of abusing poor savages with offensive epithets and overbearing manners may be equally great, the *mischief* is certainly enormously aggravated in India, where the parties abused know as well as the abusers the value of those opprobrious epithets, and where the abused are in the essentials of good breeding decidedly the superiors of their abusers. If puppyism and the contemptuous treatment of our fellow-men be elements in the genus gentleman, the sooner he is extinct the better.

Nor should it be forgotten that in addition to the immediate sufferings it causes its victims, and the nausea it excites in every well-regulated mind, puppyism is perilous—*the insolence of one puppy may tell on the loyalty of a whole Presidency.*

Is there any remedy? Were there no higher considerations our own interests might urge on commanding officers first of all to frown from their own presence all appearance of this evil, and then to let their influence be felt at a greater distance by all agencies at their disposal. Let ascertained cases of puppyism be rigorously dealt with. Besides, the whole order is bound to try and wipe off this blot; for it evidently rests mainly on them. And let all, whether civilian or military, bethink them that it is time to lay aside this low slang formerly used in speaking of natives; and if they cannot compel themselves to *like* their Indian fellow-subjects, now in the eye of the law on the same footing with themselves, let them, at least, not fall below those they affect to despise in the common courtesies.

Native gentlemen and native journals took exception to the decided Christianity of some of Dr. McLeod's Sermons: they are slow to learn that those who so urge the reception of Christian truth are their warmest and sincerest friends, and readiest to acknowledge and defend their claims to a common brotherhood.

O.

THE AMENS OF CHRIST.—XLIX.

VERILY *I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.* Matt. XXV. 45.

In the account of what the King will say in the day that he is seen sitting on the throne with all nations before him, it may be said that we have the Gospel according to Christ. It is the Gospel that is to judge men at the last day. It is most interesting to see what it is that Christ selects for the final test of discipleship. It is love to himself shown in love to the least of his people. The absence of kindly feelings towards the least of his disciples, will be found a sufficient and perfectly safe ground of condemnation. And who are meant by the least? Those who are regarded as of least importance, by reason of their social position, their denominational connection, their lack of Christian attainments, their deficiency of intelligence. It is obvious that a number of circumstances may combine to attract us towards those who belong to the same Christian communion, or who enjoy consideration in the church because of their abilities and their influence, and therefore the kindly acts that we may show such, are an inadequate criterion. But where the circumstances are such as tend naturally to estrange us from the Christians in need, and there is only the one bare fact that they are Christians in need, to draw us to them, there we have a crucial test. It is in the presence of unfavorable circumstances, in the face of much that would chill, that the pure sentiment of love to Christ vindicates itself triumphantly.

This then is the uppermost consideration in Christ's mind; this is the way in which he is seeking to lead his people. If we ourselves are aiming at something aside from this, it is evident that we are missing the grand evidence of discipleship, and exposing ourselves to deadly peril.

Where are the denominations in this august scene? Where are gathered together the Episcopalians? Where the Presbyterians? Where the Baptists? Where the Methodists? Where the Independents? Where this, where that minor division of the Church? Ah, there is not a word here of denominationalism. There is no, Come up hither, addressed to the Established church; no place of honor assigned to the Dissenter, as such. All your fancied advantages on the score of your particular communion, all that fed your self-complacency in your church habits, &c., vanishes from sight. The one enquiry is for loving services rendered to those whom Christ loves.

From the excessive regard shown by some in these days to the subject of worship and especially to accessories of worship, to a multitude of forms which have not in them any essential element of worship, to Ritual and the Sacrament, one would suppose that they entertained the idea that this sort of thing would be the crucial test of the judgment, and that Christ would say, Come, ye blessed of my Father, inherit the kingdom prepared for you, for you offered up the frequent sacrifice of my body and blood, you recognized my objective presence in the elements, you prostrated yourselves with lowly devotion before me thus present, you worshipped me with postures and crossings and costumes and colors. For there are many who evidently consider these the great things in Christianity. They fancy that they are giving a sufficient proof of love to Christ by their system of worship, and by keeping well aloof from Christians of 'the sects.' But alas, unless they can adduce very different evidence of love to Christ from this, it will go hard with them; they shall hear the awful words, Depart from me.

This is my commandment that ye love one another. This is the great commandment of the Gospel. Hereby shall all men know that ye are my disciples if ye have love one to another. Not love to the members of the communion which you have so nicely separated from the common body of Christians. But love to all that love me. There are some who seem to expect that they shall be recognized as Christ's in the last day on the ground that they have charity enough to think hopefully of all the world; and that Christ will say to them, Come, ye blessed of my Father, inherit the kingdom prepared for you, for you would not believe that men were in danger of being lost, and despised the charity which seeks to be helpful, preferring that which flatters itself that all is well. Their Christ was one who could not possibly say unto any, Depart from me ye cursed. They found more benignity in themselves than in such a Christ. Well, they shall hear this word cursed; and they shall pronounce it upon that very benignity of theirs which fought against the true Christ and his salvation.

It does not appear that we shall have a better opportunity of showing love to Christ in heaven than we have here. Here we can wash his feet; give him food to eat, raiment to put on, can visit him in prison or in the hospital, give him our sympathy, our time, our substance, our industry, give him with the sweat of our brow, give him with anguish of spirit. Wherever there are brethren in tribulation there we can minister to him. If we truly know him we shall recognize his lineaments even where there is a good deal to obscure them. If we know not the Christ of the Gospel, we shall stand aloof from the least of his brethren, and devise some comfortable or ornate way of our own to show our love. Inasmuch as ye have not done it. Ah that terrible word, NOT.

WHAT IS TRUTH?

The ministration of death; the ministration of condemnation. 2 Cor. III. 7. 9. One great end designed to be accomplished by the law given from Sinai, was to make men acquainted with their sin and moral incapacity, by bringing them closely in contact with the will of God. They were compassed about by all manner of precepts embodying that will, so that they could hardly take a step without being reminded of the authority of God. Their eating and drinking even, in fact all the functions of life were subordinated to law. This law, as we have seen, was in many respects accommodated to the feebleness of their spiritual life; still it was fitted to reveal to them their sinfulness, and through them to make manifest to all, the fact that man is dead in trespasses and sins. This law was in some respects like the image set up by the king of Babylon; inferior metals were at the base, but rising into the more precious, silver and gold; there were ceremonial laws to answer a temporary purpose, and there were moral laws, even the two grand precepts on which hang all the law and the prophets. But however high a man might look, though he addressed himself with all the heart to the love of God and the love of his neighbour, the law was still to him a law of condemnation. The sincere Jew was ever pursued by the consciousness of sin and unworthiness, and ever made sensible of his need of the expiatory rites of his system. Multitudes of course looked no deeper than the letter and very cursorily at that, and made their boast in the law as something that honorably distinguished them from the Gentiles. But there was a fuller acquaintance with the law described by Paul in the words, 'When the commandment came, sin revived and I died.'

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The law was our schoolmaster, to bring us unto Christ. Gal. III. 24. Our schoolmaster, (*paidagogos*, child-trainer, pedagogue), our educator, to fit us for the school of Christ. The Jewish system is described as a mediatorial one in verse 19; a careful study of the passage shows that the idea is of an intermediate condition of things between the patriarchal times—the divine promise of a seed in whom all should be blessed, —and Christ himself. Moses as it were gave one hand to Abraham and the other to Christ. The Mosaic institutions were like a channel reaching from the patriarchs till the advent of Jesus, and along this channel flowed the stream of grace, of promise and of prophesy. The Jewish economy, just as far as its true spirit was apprehended, made the Jew conscious of his need of something higher; it stimulated desires that it could not satisfy; it awakened questions that it could not answer and did not profess to answer; it pointed to the coming One, the Prince of Peace, the Son of God, who should make known all things pertainning to life and godliness. And with respect to its power upon the mind of the seeker, just in the degree in which he devoted himself heart and soul to the obeying of all its precepts, was he brought into a condition in which he could do little more than cry, Who shall deliver me from the body of this death.

God, who at sundry times and in divers manners spake in times past unto the Fathers by the prophets. Heb. I. 1. God has spoken to us and to you through us; thus tens of thousands have said; but they lied in saying it. Other tens of thousands have cheated themselves into the idea that God has spoken to them. It is not surprising that men generally should so readily fall in with the suggestion that certain ideas that come into the mind, certain intimations are from God. There is first the conviction all but universal among men that more light from on high is necessary; a conviction not at all weakened by the fact that there is a great deal of light neglected all around them. Next there is a fact that the conscience within them tells them things that are not welcome and seems to indicate that One greater than they, is speaking by it. We examine these manifold utterances reputed divine, and we find them mutually contradictory, contradictory to the teachings of nature, the discoveries of science, contrary even to morality, and signally failing to accomplish that which they profess to aim at. And when we have made this observation, what shall we thence conclude? That there is no divine utterance to be expected? No revelation of God's will to be looked for? No divine solution of the painful problems of life? Shall we conclude that God has given us in nature all the revelation of his will that is necessary, that our own folly and self-will have blinded us to the perception of this, and that all we need is to put away our folly and self-will and then we shall hear the voice of God speaking with us as it spake with Adam in the garden? A very simple plan, truly! Put away our folly and selfishness! Doubtless if we put away our darkness, we shall have light; if a sick man will put away his weakness, he shall have strength; if a poor man puts away his poverty, he has wealth; if the dead man flings death away, he has life. The mere statement of such an absurdity exposes it. The myriad inventions of men and the myriad delusions of men, only intensify the need that man has of a positive and unmistakeable revelation of God's will, and only enhance the *a priori* probability that God will speak, only strengthen the reasonableness of the belief that he has spoken. The more hopelessly that man has gone astray, the more necessary it appears to be that there should be an authoritative revelation of His will. Nor has he ever left the world without such a revelation, When Adam and Eve came forth from Eden, they did not part with God. Soon they heard his voice again speaking to them. And thence onward, till now, his word has been with men. But how could he communicate his will so that men would know it unerringly to be his? What king knows not how to convey his message to his subjects? It would be a strange thing indeed if God should forfeit this power because many impostors and deceivers had professed to speak in his name. Strange indeed if he had not retained in his own hands some means of verifying to us his message. He that gave us the faculty of communicating our desires to each other, shall he himself remain without the power to declare his will? Be unable to advise Noah, and through him others, of the coming deluge; to convince Abraham of his will that he should forsake his natal country and go to Canaan: to signify to the youthful Joseph the future dignity to which he would elevate him; to put words for Pharoah into the mouth of Moses and Aaron; to give the Israelites from Mount Sinai a code for their guidance; to declare his judgments by Urim and Thummim; to speak to Elijah by a still small voice? Or, having spoken to his chosen servants, shall he have no power to guide them in the recording of his words? Is the mind of man an instrument that He knows not how to control? Such questions are idle; God has this power, and it has pleased him to use it, and to give unto us the Holy Scriptures as an unerring guide, the infallible word of the infallible God.

Correspondence.

To the Editor of the Bombay Guardian.

My dear Sir,—I have the pleasure to forward you by to-day's post a little book which has just now issued from our German Mission Press at Mangalore, and which will, I believe, interest you on account of its novelty and the matter that is advanced by it. The book referred to is entitled—"Canarese Hymns for Children with appropriate Tunes." Now what will attract your attention is doubtless not the hymns, but the tunes, or rather the method which has been followed in representing the tunes. This method may be briefly said to be—*a system of musical notation by means of figures*, which claims (1) superiority to the common system of notation with respect to simplicity, and (2) equality to that system within the compass of music in score with respect to perfection. A few words of explanation will, I trust, justify this assertion.

It is a fact, generally agreed upon by those who give instruction in singing, that the common system of musical notation, viz., by means of a set of characters, called notes, staves, clefs, signatures etc., is too difficult to be fully comprehended and freely used by persons who do not at the same time receive instruction in playing some sort of musical instrument. This difficulty is mostly felt in elementary schools, in which singing forms a subject of instruction, whereas the time allotted to it does not suffice, even approximately, to master that system. Of the various substitutes which were in consequence from time to time proposed, two systems have been favoured with a more general acceptance—the solfa-system, and the numeral system of notation. Each of these systems avoids the use of staves, clefs, and signatures by writing every melody in the primary mode, indicating the exact pitch at the beginning of the piece. For the rest has each of these systems its particular excellencies; on the whole, however, the numerical system appears to me preferable for the following reasons. Firstly, the science of music has generally and uniformly adopted numbers for expressing intervals (second, fifth, octave, etc.,) and writing thorough-bass. Secondly, figures present some support to the eye (and through this to the mind) in distinguishing the relative pitch of the different sounds; for, 2 being known to every child to be more than 1, and again 3 more than 2, etc., pupils will find it very natural and nearly self-evident to sing 2 higher than 1, and 3 higher than 2, etc.; indeed they will, as it were, instinctively measure the successive steps in the melody before them after their conceptions of numerical differences they had already previous to their vocal studies—an aid which is by no means to be despised, but which is entirely wanting to the solfa system. The only objection that can reasonably be raised against the numerical system is the circumstance that in some languages the numerals are not monosyllables, whereas it is an indispensable condition that the names of the sounds are such. This objection is however fully met by the practice of reading the figures with the names of the corresponding sounds they represent: thus 1324 ought not to be read one three two four, (eka tina dona chara —ondu muru eradu nalku, etc.) but do mi re fa, (sa ga ri ma) etc. The numerical value of the figures, on which I have laid some stress, is by this practice not in the least suppressed.

Now in spite of their simplicity has neither of these systems found that general adoption which one might have expected they would. The cause of this is no doubt the defects and imperfections under which these systems have hitherto labored. One of these imperfections is, e. g. the way in which the length or duration of sounds and rests is expressed, viz., by dividing, subdividing, and again subdividing every bar through lines, half lines, commas, etc. As long as you have equal notes and rests, or such as do not much differ in length, all runs well; but when you have dotted notes and rests, semiquavers and demisemiquavers in measures, the principal divisions of which are crotchets, and the like, the method which at the beginning appeared so simple evolves into a complicity that makes you see no wood for trees, as we would say. To these deficiencies my attention was again and again directed (on occasion of practical experiences, the sphere of my labour having ever been the educational department, and instruction in singing being imparted in nearly all our schools and institutions,) and I felt again and again an impulse to try to do something towards the improvement of the system in question. Reluctantly I took it up; several plans on which I hit at first appeared as failures; at last I was led to a plan which has, by competent gentlemen to whose judgment I submitted it, been pronounced a complete success. So I took courage to publish the present hymn-book with tunes, written on this plan, hoping it will find friends and supporters also beyond our mission-circle.

Having said thus much, I owe you still a brief delineation of the method referred to. It is based on the principle that a perfect system of musical notation must be capable of representing sounds singly (not only within bars, as part of a certain measure) according to duration, pitch, and expression. Now as for *duration*, notes are transcribed by figures, 1, 2, 3 etc., rests by ciphers, as 0. A figure or cipher by itself has the value of a *crotchet*, a figure or cipher with a small horizontal line to the right, a little up, has the value of a *minim* (as $1^{-}\ 2^{-}\ 0^{-}$ etc.); a figure or cipher with two such lines has the value of a *semibreve* (as $1^{=}\ 2^{=}\ 0^{=}$ etc.); a figure or cipher with three such lines has the value of a *breve* (as $1^{\equiv}\ 2^{\equiv}\ 0^{\equiv}$ etc.); a figure or cipher with a vertical small line, or an apostrophe, to the right, a little up, stands for a *quaver* (1' 2' 0' etc.); a figure or cipher with two apostrophes stands for a *semiquaver* (1" 2" 0" etc.); a figure or cipher with three apostrophes stands for a *demisemiquaver* (1''' 2''' 0''' etc.). A dot after a figure or cipher has the value of half that figure or cipher, as in common musical notation. As for *pitch*, the diatonic scale is represented by the figures 1 2 3 4 5 6 7; the chromatic scale is obtained by the use of sharps and flats as in comman notation; the *shruties* of the Indian enharmonic scale are indicated by dots under the figures. The seven figures when used by themselves represent the middle octave of musical sounds; when used with a line above them (as $\overline{1}\ \overline{2}$ etc.), the octave next below; with two lines above them (as $\overline{\overline{1}}\ \overline{\overline{2}}$ etc.) the octave further below, and so on; similarly when used with a line below them (as $\underline{1}\ \underline{2}$ etc.), they represent the octave next above the middle octave; when used with two lines below (as $\underline{\underline{1}}\ \underline{\underline{2}}$ etc.), the octave further up, and so on. As for *expression* the same signs and characters are used, as in common notation, (f, ff, m, mf, p, pp, etc.).

You will now fully be introduced into the tune-book before you, in which you find our most favourite national airs, beside some English tunes and airs, several motettes, canons, and other pieces, most of them arranged for three (equal) voices. What do you (or your philharmonic colleagues) say to it? Do you think my plan may find favour in the musical public? and do you think a similar edition of a tune book with suitable English hymns would meet with friends? I should feel very happy if I thereby could further the cause of singing, one of the finest gifts with which God has blessed mankind, and more especially his believers.—I remain your sincere fellow-labourer,

J. MACK,

Moolky in South Canara, 30*th September* 1869.

ADMITTING POLYGAMISTS.

Sir,—Your correspondent A. H. in the *Guardian* of 2nd October, agrees with me in all the facts of this case, namely, that men with more than one wife were baptized and admitted into the Primitive Church, and that it would have been an injustice to the innocent wives to put them away, and that St. Paul was satisfied with forbidding their admittance into the Ministry; but A. H. is wiser than St. Paul, and more carefu

of the "purity" of the Church; he would recommend, if he would not force, a true believer to remain outside the pale of salvation.

Bombay, 9th Oct. 1869. MISRI.

Epitome of News.

SATURDAY,—October 9, 1869.

—M. Halevy, who has recently visited Abyssinia, gives this account of the Falashas or Jewish Abyssinians:

"The district in which they reside, it appears, has long remained a blank space on our maps. He found a few hermits, who made a vow of celibacy after having lost their wives, as absolute celibacy is rejected by the Falashas as by all other Jews. The Falashas, though resembling Christian Abyssinians in dress and other matters, are stouter and darker than they. Their eyes are less dilated, and their faces shorter. They are singularly like a Deist tribe of Agau origin residing in the country, and they speak an Agau dialect called Falashina, or Kailina. In this language they translate the Bible and offer their prayers. Their phase of religion is Mosaism, founded on a Gheez version of the Bible, and modified by local influences, so that their sect differs from that of the Rabbinists, the Karaists, and the Samaritans. They do not practise polygamy. They circumcise on the seventh day. Laymen go bareheaded, but priests wear turbans. They do not, like the Amharas, eat raw flesh. They will not cross a running stream on the Sabbath (whence their name, Kaili, meaning not to cross; Falasha means emigrants). Their proper names are drived from Hebrew, Gheez, and Amharic. The institution of purification seems to be known. The children are taught the Bible, the psalms, prayers, and sacred history. The sexes sit apart during service. Incense is burnt. The prayers (some of which we have had an opportunity of seeing) are beautiful. Their religious hopes are turned to Jerusalem, but their ideas of the Messiah are very indistinct; they are quite unacquainted with Hebrew, and know nothing of ceremonies instituted after the time of Ezra. Hence they do not keep Hanukah nor Purim."

—*Deccan Herald*: "Ramswamee bin Narainswamee, a well known inhabitant of Sholapoor, was recently sentenced to five years' transportation and three thousand rupees fine, for the forgery of a thousand rupees Bombay bank note. On the ground of a misdirection of the jury on one point of the evidence, he obtained from the High Court an order for a re-trial of the case. The trial was appointed to be held at Sholapoor on the 4th instant. The accused left Bombay, where he had gone to engage an English barrister for his defence, on the morning of 2nd instant, in the mixed train, en route to Sholapoor, and on the arrival of the train at 7·30 P.M. the same evening he was found dead in a second class carriage."

He is believed to have poisoned himself.

The *Straits Times* states:—"We learn from the Java papers that the railroad from Samarang to Solo was opened on the 15th ultimo, on which day a fast train left the former for the latter place. The officials, and the military, with a large assemblage of natives, were present at the opening. The Emperor, with the Ratu, and the Court of Solo, made a trial trip, and the *Locomotif* newspaper makes mention of many tokens of childish simplicity which the native great ones gave on the occasion."

—It is notified, that, owing to the prevailing scarcity in Marwar and part of Rajpootana, the movements in relief of the 20th, and 28th Regiments Native Infantry, have been postponed until the marching season of 1870-71.

—*Overland Mail* Sept. 17.—The health of the Emperor Napoleon is much improved.—General Prim has had an interview with the Emperor regarding Cuba and the attitude of the United States. Large reinforcements are being despatched to the island from Spain.—A terrible accident, with loss of about fifty lives, by the falling of part of a bridge, occured at Königsberg on the occasion of the visit of the King of Prussia.—Reports of the military manœuvres of the North German army have attracted much attenion.—The international Working Men's Congress at Basle has concluded its sittings.—Equinoctial gales of great violence have caused innumerable shipping disasters, in the midst of which tidings the loss of the P. & O. steamer *Carnatic* reached us—The Bribery Commissioners continue their investigations. Some of the evidence has revealed most corrupt and systematic bribery.—An agitation has been commenced in Ireland for a general amnesty to Fenian prisoners.—Another tragedy has come to light in London, in which a man and his wife appear to have taken their own and children's lives in a fit of desperation from poverty.—At meetings of policy-holders of the Albert Assurance Company at Manchester, Bradford, and other places, resolutions have been passed in keeping with those at previous meetings, condemning the reconstruction scheme. Amongst the deaths recorded this week are—Lady Palmerston, Earl of Kingston, Admiral Sir R. L. Baynes, Sir W. C. Anstruther, Bart, Dr. P. M. Roget, Dr. Hunt, Major-Gen. R. Horsford, Bengal Art., Col. W. A. Orr, Madras Art., Major J. Jessop, Capt, H. Lewis, the most Rev. Dr. Kieran, R. C. Primate, of Ireland, and Professor Clerk, M. D.—Mr. Titus Salt and Mr. Alderman Solomons have been created baronets. Mr. Crawford, M. P. for the City, declined a similiar honour. A baronetcy has been offered to Mr. James O' Connell, brother of the "Liberator."

The San Francisco *Bulletin* of September 14 publishes a letter, which it declares to be authentic, stating that documents have been found near San Buonaventura, giving a detailed account of the desertion of the ships *Erebus* and *Terror* of Sir John Franklin's expedition. According to these documents, the party wintered in 1846 and 1847 at Beechy Island. Sir John Franklin died on June 11, 1847. The papers had evidently been thrown overboard about latitude 59½, longitude 98.

The Mormons, it is reported, are now discussing the question of the propriety of abolishing polygamy, and David Smith, the son of the well-known Joseph Smith, the founder of the sect, has been denouncing the practice in his sermons lately delivered at Salt Lake City. Brigham Young, the present leader, who professes to hold power in trust for David Smith, is also reported to have told Mr. Colfax, two years ago, that it was not improbable a new revelation might be received abolishing polygamy. Under these circumstances a change in the institutions of the Mormons may be expected. The Pacific Railroad has been completed, and the difficulties experienced in 1857, in sending out troops and supplies to Utah, will not be incurred. Polygamy is forbidden by the laws of the United States; the present or future administrations may endeavour to enforce the statute, and the success of the United States army will be certain. Again, the Mormons desire to build a railroad from Salt Lake City to Promontory Point, and assistance in land grants and bonds from the Government cannot be asked for unless obedience be promised to the laws. The current of emigration is also bringing settlers around Salt Lake, and the isolation of the Mormon community cannot be preserved. As far as the dispute in the sect is concerned, David Smith is reported to be a man of education and influence, and is under thirty years of age; while Brigham Young is ignorant, and his powers are on the decline. The influence of the reform party, it is supposed, will be very great, and will effect a change in the customs.

—State aid to religion is to cease in Victoria, in five years. The present grant is £ 10,000 a year.

—The big diamond in Australia has turned out to be only a pebble of crystal quartz. It is not the first pebble that passed for a big diamond.

—*Friend of India*: "We owe to the wreck of the *Carnatic* the loss of a very important despatch sanctioning the employment of three men-of-war in the Persian Gulf on Lord Mayo's earnest representations. The vessels are to be entirely under the control of the Government of India. This is the best solution of the political difficulties caused at Muscat, the Wahabee country, the mouth of the Euphrates, Bunder Abbas and Bahrein, solely by the absence of an armed police in the Gulf."

—The *Straits Times* translates from a Java paper an interesting account of the Birds-nests caves of Kairy Bolong, to which no European has ever dared to descend. The grottos lie in the face of a calcareous rock under a salient angle of from 40° to 60°. The edible nests are much prized and fetch a high price at Samarang, but the Government has monopolized the sale of them like everything else. The Javanese who venture the terrible descent are drugged with opium to such a degree that they are insensible to the risk they run. Sometimes the caves are so narrow as hardly to admit a human body, at other times gigantic entrances lead into them. The produce of the caves is falling off.

—The London and Church Missionaries in Peking, the Rev. Messrs. Edkins, Dudgeon, Burdon and Collins, have addressed to Sir R. Alcock a very able and temperate letter on the subject of Protestant Missions in China, in answer to recent official misrepresentations. The writers show that the hostility entertained by the Chinese to Protestant Missionaries, is not directed against them as a class, but as foreigners. The causes of that hostility are the hatred of other races which the Chinese have always had, the repeated defeats inflicted on the Chinese Government by England, and the evils connected with the opium trade. The placard against missionaries posted on the gates of Shanghai, was directed principally against the Roman Catholics, and accused them of eating babies' flesh and gouging out the eyes of the dying. Such stories have been common for years, and have risen from a misunderstanding of the rite of baptism, the scrament of the host, and extreme unction. The Protestant missionaries are of course classed with the Roman Catholics. Of equal authority and truth was the placard posted on the walls of Ningpo and Hangchow, that foreign opium is made by pounding the bones and flesh of coolies who had been stolen from China for this purpose. It is shown that honourable commerce has nothing to fear from Protestant missionaries, but everything to gain. Merchants, as a rule, cannot make themselves understood among the people, as they but rarely learn their language. British officials, if they do know the language, mix but little among the native population. Protestant missionaries learn the language, mix with the people, and throw their influence all on the side of morality, peace and good-will. Protestant missionaries ask for neither 'gunboats' nor soldiers to protect them. They ask only for protection under treaty pass-ports. The Chinese Government has, as a matter of fact, conceded to the Roman Catholic missionaries the right to go into the interior, and to settle themselves there for the purpose of teaching their religion; and by the 'Favoured Nation' clause, in the English Treaty, the same right is ceded to the English missionaries. The charge that missionaries are only half-educated now is met by these facts. All the Chinese Dictionaries yet made for English students of Chinese are the work of Protestant missionaries; the conductors and principal writers in the 'Chinese Repository,'—an invaluable mine of information on almost every Chinese subject, highly prized by all who wish to become acquainted with the country,—were Protestant missionaries; the author of one of the best works on China, the "Middle Kingdom," taken as a text-book among the student Interpreters of the British Legation, was a Protestant missionary; the translator of the Chinese classics is a Protestant missionary; the translator into Chinese of Wheaton's International Law, whose work was printed at the expense of the Chinese Government, is a Protestant missionary; one of the principal Professorships in the new University which the Chinese Government are said to be desirous of establishing in Peking, is filled by a Protestant missionary. The whole document is worthy of the cause and of a scholar and writer so accomplished as Mr. Edkins.

TUESDAY,—October 12.

—Captain Burton, the traveler, has been appointed Consul at Damascus.

—The *Bombay Gazette* hears that 300 have died of cholera at Kotree. The population has dwindled from 6,000 to 2,000.

—Two Camattee youths for eight days remained under the roof of a missionary in Bombay, in 1865 abstaining from caste and asking for baptism, and afterwards went back. They and their friends having been denied access to a certain temple; they have brought a suit for the recovery of this right. Mr. O'Leary sided with the defendants, and dismissed the case.

—We were in error in saying that the Parsee Directory, noticed by us last week, was printed at the Duftur Ashkara Press. It was printed at the Education Society's Press.

WEDNESDAY,—September 13.

—*Calcutta Church Intelligencer*; Tour in Krishnagur: "While I was looking at this font, a circumstance was named to me that shows how readily Native Christians, recently converted from Mahomedanism, *may fall into* superstitious or questionable practices. I observed that there was a little water in the font; and knowing that no

baptisms could have been solemnised recently, I enquired the reason. 'Oh,' said one of the party, 'I suppose it is some water that has remained since we sprinkled the Church.' 'And what,' I enquired, 'can you mean by your sprinkling of the Church;' In answer to this I was told that during the recent drought, the people had assembled to pray for rain; and their prayers were accompanied by a ceremony in which the women brought pitchers of water and sprinkled the church all over, giving it a thorough drenching; the design being to express the desire that God would be pleased to give as ample a supply of rain to the parched ground as they had done to the church. I tried to point out to those around me, the good and the bad of what they had done, that theirs had been a proper devotion, but improperly expressed. It is an imitation, I find, of a custom of the Mahomedans.

"One good point might, I thought, be observed in the matter, and that was, that the people had got to regard the church as their own. But the circumstance I have related is one out of many, going to show that it will never do at present to leave these people to themselves. The appointment in each station of well-trained Native Catechists, such as Mr. Welland's class will supply, may afford a stepping-stone towards a Native Pastorate eventually; but it is most important that the general superintendence of a European Missionary over the whole should be effectively kept up."

—*Bombay Gazette*: "We learn from Rajcote that the myriads of locusts which appeared a few days ago in the northern districts of Kattywar, have destroyed most of the standing crops, and that consequently there has been a sudden rise in the price of all descriptions of cereals."

—*Indu Prakash*: "As predicted in our last, the so-called excommunication of the eighty-three protestors in connection with widow marriage excommuuications has brought a continuation of the protest from fifty-two more. The orthodox party has now begun to see the folly, indiscretion and iniquity of its own leaders. Along with this glad news we must also give the sad one. A few defections have been declared in the band of the eighty-three, and, what is more wonderful and *inexcusable, of men of independent* position and recognized status who have everything to lose by such conduct."

—Colonel Keatinge, from Jessowrie, in Marwar, Oct. 6: "Present distress terrible, many people actually dying of starvation in each village. At the same time prospects for the cold season crop (far the most important here) better than they have been for years. Very little rain crop was sown this year, and what was raised has nearly all been eaten by locusts. Yesterday afternoon a large flight passed, going a few degrees west of south. I have never seen the country looking more beautiful. The grass where eaten by locusts has sprung up again sufficiently to clothe the ground. The streams are running full, and cultivation employed in preparing the land for the cold weather crop. It is very difficult to say what class it is that is sufferiug so terribly. Probably the lowest stratum in each caste.

—Mr. Pogson, Govt. Astronomer, Madras: "A lingering belief clings to the mind about the influence of the moon upon the weather, and yet even with this bias in favour of such relationship repeated examination has shown it to be utterly untenable."

—*Times of India*: We take the following account of the trialtrip of the steam-tug *Era* from a London letter:—

"The trial of a new steam-tug, the *Era*, came off on the Thames the other day, and it gave such marvellous results that I think a short account may be profitable to those who live on the banks of that awful Hooghly maelstrom. The *Era* is a single screw of only 48 tons burthen, fitted with Stewart and Nicholson's patent continuous expansive engines of 20-horse power. Against a strong head-wind she steamed for two hours and a half at the rate of 13 miles an hour, and against stream, she went 11 miles an hour, with the unprecedentedly small consumption of coal of one pound and three quaters per indicated horse-power for each two hours and a half's steaming. The patentees have laboured for the last thirty years to bring their invention to perfection, and the *Era* is the first vessel in which it has been tried, so her marvellous success in the matter of economy of fuel may bring about a perfect revolution in the construction of engines for ocean steamers."

—*Times of India*: "We have heard of Ali Baba and the forty thieves, but it is not often one hears of a gang numbering several hundreds; it seems, however, that there are such gangs, and that we have recently had a visit from two hundred of them in Bombay: Many of these have been captured, tried, convicted and sentenced to different terms of imprisonment, but a batch of seven thieves and receivers were taken a fortnight since at one haul by the police, by the only way a number can be pounced upon at one time, viz., a disruption of the honour popularly supposed to exisit among thieves. A newly admitted member of the gang was dissatisfied at receiving no portion of a lucrative robbery, and betrayed his companions to the police, who, under that most efficient young detective, Meer Abdool Ali, have, by the evidence of one of the informers, brought a strong case against all the party accused."

THURSDAY,—October 14.

—A Camp at Meean Meer is to be substituted for the Agra Durbar.

—The *Mofussilite* announces, on what it considers excellent authority, that an engagement has taken place between the Russians and the troops of the Kushbegi on the frontier at Kashgar. The Kushbegi's troops were worsted. The road between Kashgar and the Russian territory is closed.

—The *Pioneer* states that Azim Khan died at Shahrood, midway between Meshed and Teheran, on the 6th October.

—The *Sindian*, October 7, says that Kotree is now free from cholera."

The *Indian Church Review* denies: that the children of the Indo-British Schools are being carefully trained in Ritualism.

FRIDAY,—October 15.

—Deaths last week, 215.

—It is denied that the Rajah of Dhar has undermined his health by the use of stimulants.

—The *Times of India* hears that Broach is compassed about by locusts.

—The Calcutta papers announce the loss of the ship *Orient*, while on her way down the river. She went aground and sank in the Jellingham Channel. No particulars had been learned as to loss of life, but it had been observed that a boat and the tug *Challenge* were in attendance.

—The returns from Rajpootana show that the amount of damage anticipated from the ravages of locusts is 50 per cent. in Marwar, 10 per cent. in Tonk, and 7 per cent. in Jeypore. No serious damage has been done in Serohi or the Eastern States, while Meywar has escaped altogether Owing to the famine, the cost of cart and camel carriage has risen so high as 100 per cent. in some of the states. No cart carriage indeed is procurable at present either in Marwar, Serohi, or Harowttee.

—*Indian Church Review*: The Rev. W. H. Hurpur, of Liverpool, has been appointed by the Society for the Propagation of the Gospel, as Jail and Railway Chaplain at the presidency. He is hourly expected.

—Same: Penny Readings, Mazagon—These continue to be very successfull. At the last there were upwards of 250 present, and the receipts amounted to Rs. 161. The object of these readings is twofold; to draw the people together for rational amusement and raise funds for the enlargement of St. Peter's Church, This work will be begun, it is hoped, during the first week in the New Year.

—*China Mail*: "The attack on M. Louvier in the neighbourhood of our own settlement might have turned out badly and we hope that M. Louvier will be sustained by his Government, and that the punishment of his assailants will be insisted on, as a guarantee for the maintenance of better order and the preservation of the peace towards foreigners in future. It is not pleasant to reflect that a peaceable man cannot go for a walk without the risk of being mobbed. It is a little too bad to discover, after all, that the walk from Kechang to Tun-ka-doo is as perilous as the parabolic journey from Jerusalem to Jericho. A still more painful occurrence, however, is the murder of the Rev. James Williamson. This gentleman was sleeping in company with a brother-missionary, Mr. Hodge, on board a boat on the Grant Canal; and, without any provocation, appears to have been cruelly murdered. The most enthusiastic philo-Chinese can hardly justify or explain away this act, by alleging any misconduct on the part of the murdered man. He was well known to be a judicious, earnest missionary; and he was not engaged in any act that could possibly be regarded as a violation of treaty rights. He was travelling on one of the great water highways of the Empire; and at the moment of the attack he was peacefully asleep. The affair is aggravated by the fact that the perpetrators of the deed are supposed to be soldiers, as it proves to demonstration how powerless the Government is to control the thousands of lawless men whom it nominally employs to fight its battles, but really allows to live on the fruits of plunder and wrong."

—An attached member of the Church of England sends us the following extract of a Home report: "Lord Rollo and Dunning in the course of some remarks in proposing 'The Clergy of all Denominations,' said,—Of all the Liberal principles which pre-eminently triumphed at the late general election—nay, I may say the principle around which the chief part of the battle was fought and won—was this, the principle of religious equality.' (Cheers.) That principle as yet has had reference to Ireland alone; but on this occasion I must express for myself the hope in which many of you, I am sure, will join, that what has been successfully accomplished in Ireland is but an instalment of what is to be equally successfully accomplished before long in every part of Her Majesty's dominions. (Cheers.) I trust that the day is not far distant when we shall see, on the one hand, no Church or denomination in the possession of any political ascendency in the nation, when none of our fellow-countrymen will receive anything of either favour or disfavour on account of the religious opinions which they may hold, and on the other hand, when every Church shall be liberated from all State control. (Cheers.)"

A TRUE REVIVAL.

In reviewing the history of a work of divine grace in this world, we find times of spiritual declension alternating with times of revival. In other words, we see man's failure under the fullest displays of the grace of God, and then we see the grace of God finding its opportunity in man's failure. So much is this the case, that one who with great pains has sought to gather the scanty material of that history from the days of the Apostles downward, makes the remark, "The kingdom of grace, like that of nature, has its seasons and fluctuations, its winter and its spring, its droughts and its floods, all to show forth more clearly God Himself as the doer of the whole, to sink the creature and exalt the Creator; that thus men may not mistake the hand by whose invisible pressure the tide rises, from whose invisible but irresistible influence every ripple takes its form and course."

In examining the more notable seasons of revival and awakening, whether in a wider or narrower sphere, it is plain that they do not result from great plans of man's devising, nor from any great mustering of human powers and resources. There is no great din of preparation, and they are not ushered in with sound of trumpet and shouts of human applause. "When man," it has been said, "proceeds to the accomplishment of some mighty enterprise, he puts forth prodigious efforts, as if by the sound of his axes and hammers he would proclaim his fancied might, and bear down all opposition. He cannot work without sweat, and dust, and noise. When God would do a marvellous work, such as may amaze all heaven and earth, He commands silence all around, sends forth the still small voice, and then sets some feeble instrument to work, and straightway it is done." This will be found to be eminently true in the revivals of which we speak. The circumstances in which they occur, and the instruments by which they are accomplished, make it evident that the work is His. The treasure is put into earthen vessels, that the excellency of the power may be of God and not of men. The chief actors of such a work are men trained for it in secret with God, like Moses in *Horeb*; and are called forth from quarters the most unlikely in man's view, like Saul of Tarsus called to the apostleship of the Gentiles from the school of Gamaliel, and from the front rank of the persecutors of the Church of God.

In very many instances we can trace the movement back to the heart of a solitary saint, or to the closets of a very few men of God, known or unknown to one another, on whom the low state of the Church of God and the awful condition of the Christless have pressed with great weight, and who have been moved to plead with God day

and night that He would interpose for the glory of His name. They have had great sorrow of heart over the spiritual desolation and worldly conformity of the churches, and overflowing pity for the souls of the perishing; but above even these has risen their ardent desire for the glory of God as the grand result of a revival. Alone, or in company, they have sighed, and wept, and cried unto the Lord, undiscouraged by apparent delays. And the answer has come at last, though in very unexpected and various ways.

The issue always shows that the Lord, meanwhile, had been preparing His chosen vessels through whom He would call His people out into separate and open testimony to His name. Then the preaching of the Gospel is accompanied with a power which is in no way to be accounted for on any natural principles. Among the honored messengers of divine grace may be found every variety of natural gifts and attainments; though, for the most part, they are by no means the persons whom men would call to the work of an evangelist. If they are gifted men, their aim seems to be to hide their gifts rather than to display them, 'lest the cross of Christ should be made of none effect.' They placed no reliance upon these gifts as elements of success. They were men of faith, and therefore self-emptied, humble, self-denying men. Their confidence was in God, whose glory they sought, and who would not send them on this warfare on their own charges; in their Lord, whose commission they bore, with the assurance that He was with them always; in the Holy Spirit, as the glorifier of Christ, the comforter of saints, and the quickener of dead souls. They were deeply impressed with the glory of the ministry intrusted to them, and had full confidence in the Gospel which they proclaimed. They lived and labored like men on whose lips the immortality of thousands hung. As became them, they were bold in the delivery of God's message, and faithful to the souls of their hearers. As is said of Mr. Tennant: "He seemed to have no regard to please the eye of his hearers with agreeable gestures, nor their ears with delivery, nor their fancy with language; but to aim directly at their hearts and consciences, to lay open their ruinous delusions, and drive them out of every deceitful refuge wherein they made themselves easy with the form of godliness without the power." Their lives are annals of incessant toil of body and soul. Undiscouraged they toiled on, waiting for the precious fruits, and had long patience for it until they received the early and latter rain.

One of their most marked characteristics has always been their prayerfulness. Such a man was John Welch. Such a man was Mr. Blackerry, his contemporary in England, who was greatly honored of the Master in the ingathering of souls; of whom it is said, "He was a man much in prayer, much in closet prayer, much in walking prayer, much in solitary prayer, much in conjugal prayer—for he daily prayed with his wife alone—much in family prayer, very much in fasting and prayer." Such a man was Mr. Bruce, about the same time a minister of Edinburgh, who was instrumental in the conversion of thousands. He lived "praying without ceasing," and according to Fleming, "was a great wrestler, and had more than ordinary familarity with his Master." Joined to this they were earnest and constant students of the Bible. The last mentioned, Mr. Bruce, says of himself in his latter days, "I have been a continued student; and I hope I may say it without offence, that the man is not within the isle of Britain, of my age, that takes greater pains upon his Bible."

These two characteristics go far to account for all the rest. Alone with God, they replenished their own souls at the living fountain, that out of them might flow living water. And is it not here that the failure is most marked in our own day, when men exhaust their energies upon external labors, and overlook the necessity of enriching, ripening, elevating their souls by prayer and the word of God? There may be those among us who, like John Welch, are spending hours of the day and of the night in prayer, and who, like Whitfield, are studying the Bible on their knees. But rest assured, wherever they are, it will one day be said of every one of them, as it was said of their Lord, "He could not be hid." There may be solitary saints in their closets with the doors shut, pleading with Him who hears in secret; and, if so, there can be no doubt that He will reward them openly.

Evidently there are not wanting among us those who are affected by the low spiritual condition and the undisguised worldliness of the churches as well as by the want of spiritual power in the preaching of the word. Movements, consultations, plans, and efforts everywhere are proofs of this. It is with Christians at such a time, as it is with awakened sinners at all times. They will try their own resources, the wisdom and energy of the flesh, humanly contrived measures and expedients, until they are taught by failure and disappointment to turn to Him from whom alone help comes. The efforts of men may agitate the surface and give promise to man's eye of great results. And there may be success of a certain order. But in the midst of that success, the evils which the godly deplore will increase, and of fruit to the glory of the Father, there will be none, but leaves only.

We have directed attention to God's way in the history of the past, that the godly may not be misled or tempted to try man's way. Rest assured, before there can be any God-glorifying results, David must lay aside Saul's armour. The Lord must be owned as sovereign. All must be submitted to the sovereign guidance and disposal of the Spirit. We are too much accustomed to adopt our own plans, and then to call upon the Lord to supplement our own powers in carrying them out. If there be but one heart on which the burden is laid, let not that heart wait for some great opportunity, or a great assembly, but straightway hasten to a throne of grace. A true revival will begin in an individual soul, or or in individual souls; and no wisdom of man's can foresee, nor can any authority of man prescribe the order in which it will proceed. Wait upon the Lord, not listlessly, but with an importunity of prayer which only faith in the living God can inspire, and, at the same time, with a calmness of patience which only faith can sustain. Let us not take the matter into our own hands, nor dictate to Him as to time, means, or manner. When the blessing comes, it will be in such a way as to leave no doubt as to whence it comes. "Is the Lord's hand shortened that it cannot save or is His ear heavy that it cannot hear?—*The Witness.*

TINNEVELLY.

Suvandei.

Report for the Half-year ending 30th June 1869, *by Rev. N. Honiss.*

A short time ago, when travelling in a steamer from Ceylon, I was asked by a Civilian whether our Christians were clean and orderly in their habits, and honest and straightforward in their dealings. I am afraid my reply was not so satisfactory as was expected. Our people are certainly not clean and orderly in the sense in which these terms are generally understood in England, and perhaps will not be so for many, many years. We cannot indeed say that an ordinary Christian village differs in its outward appearance from that of its heathen neighbours. We may form our *beau ideal* of what a Hindoo village should resemble when composed of those who have forsaken the filthy worship of idolatry, and are followers of the pure and holy Jesus. Bearing in mind our English model, we may picture to ourselves orderly arranged streets, which receive the daily attendance of scavengers. We think of the pavements on each side, swept every day by tidy housemaids. Every door is provided with a scraper outside and a mat within. The shopkeeper's windows are decked out with artistic skill, and every door-knocker and bell handle receives its morning polish. The houses on each side are arranged with some respect for order, and we may walk from one end of the village to the other, without having our sense of taste grossly violated, or what is of more consequence, our olfactory organs assaulted by unwholesome smells. We may go a step further and see in the distance the dear quaint old church nestling among the trees, with its spire rising above the topmost boughs, and pointing heavenwards. The building may be dark and weather-beaten without, but everything is as clean as a pink within. 'God's acre' is *decently* enclosed, and the dark cypress, with outstretched arms, shelters the quiet sleepers of the churchyard—even the dead are orderly arranged. As Englishmen, we are apt to think that Christianity should everywhere, and at once, develope into that form which has taken ages, and very different circumstances to produce.

Let us now turn to Tinnevelly and see what is, and what we may naturally expect will be the state of things for many years to come. An arid plain meets our eye. Here and there the monotony is broken by rocky hillocks, which stand out like miniature pyramids in the desert. The straight unsightly palmyras fail to give much relief to the dreary scene. And where we would look for the village we may look in vain, until we are within a few hundred yards of its vicinity,—it is so like the surrounding plain,—a number of low mud huts, thatched with palmyras and huddled together, as if the great object of the villages was to keep each other warm. Each house has a little square patch partitioned off from its neighbour by a mud wall. Looking at the village from an elevation, it seems to be laid out on the plan of potato plots, only wanting in regularity. The first thing to which an European is apt to take exception, is the objectionable smells which pollute the outskirts of every native village. Probably as we enter the dusty lane, a herd of cattle will precede us, and we may notice that as they pass down the street, one and another turns off into the houses on either side. They enter their domiciles by the same door as their masters, by whom they are regarded as recognized members of the family—(would that the lost sheep knew as well the fold of the Good Shepherd). Still more objectionable are the hosts of miserable curs which seem to spring into life immediately an European sets foot in their village. As he passes down the dusty street, they keep pace with his progress, bounding along the jagged and guttered walls, snapping and snarling, at times uncomfortably close to one's person. And what of the church? In the distance it looks something like a petrified haystack; but we have no reason to be ashamed of it, since it is the best under the circumstances the villagers can rear, and perhaps is not of such great consequence, since we worship Him who prefers "Before all temples the upright heart and pure."

Now let us enter an ordinary native house. The first thing that strikes us on entering, is the license given to the domestic animals of the establishment, and the consequent necessity of picking one's way. If we venture inside the dark windowless hut, the next thing that will probably strike us more forcibly, is the tie beam of the low roof. The walls being only a few feet high, a tall man standing *upright finds his head among* the rafters. Here the prospect is not cheerful. The rafters have been blackened with soot, and there is only one little aperture, through which we entered, to admit the light and air. When our eyes have become somewhat accustomed to the dimness, we may make out the arrangement of the household goods and chattels. In one corner is the inevitable earthen jar in which to store the grain against hard times; another corner answers for the kitchen, where the good wife cooks the simple food. Overhead we may notice an odd little wooden instrument with an iron spike at the end, which answers to our plough. Close by is the spinning jenny, which is used by some female member of the family, when she joins the group who spin and chat, day after day, under the shade of the village tree. We may also notice some dusty fishing tackle, reserved for use when the monsoon swells the neighbouring stream. The only article which, to an English eye, has the appearance of furniture, is a grim, unsteady, cot. On this you may be invited to take a seat, but I would recommend a fastidious visitor to refrain. No doubt our host will observe the hesitation and obligingly knock the cot, so as to disengage the denizens of dirt. The facility with which a native can sleep is most astonishing. This cot, which is reserved for the master of the house (the wife and family occupy emphatically the ground-floor) gives one the idea of a place of "little ease." The rattan is generally baggy in the centre, and the length is not more than four or five feet. Altogether, it has something the appearance in shape and colour of a modified hopbin. The mosquitoes may puncture Nardan's body from the crown of his head to the sole of his feet, and other unpleasant insects may take their fill, but for all that, he sleeps the sleep of the just. The state of things outside is very much the same as the indoor arrangement. We may probably see in one corner of the yard some naked, plump and happy children, romping in the family dust hole. On the opposite side of the wall, rising in pyramidal shape, is the household dunghill. Nardan likes to have his property around him.

On Sundays we can say that our people do make a tolerably clean appearance when they come to church. Our agents and girls, who have been in the boarding schools, always appear much

more respectably than the ordinary natives; but they are not sufficiently numerous to have any great influence on the mass. The native woman has been wedded to dirt from her infancy, and she sees no necessity for divorcing that with which she has never yet quarrelled. The Tamil woman, like her husband, is essentially conservative in her notions. As to the boarding school Miss, it has been her lot to be brought up in a different way, and the different way has now become her custom, and in short it is her destiny, and different people have different destinies.

The subject of truthfulness, and manly straightforward dealing is, no doubt, a matter of far greater importance. There are many whose word, under most circumstances, can certainly be depended upon, but it would be wrong to say this of the majority of our Christians. It is the great weekness of the Hindoos, and we cannot expect an entire change in a generation. Macaulay's description in this respect answers as well for the people of the south, as for the north of India. "What the horns are to the buffalo, what the paw is to the tiger, what the sting is to the bee, what beauty, according to the old Greek proverb, is to woman, deceit is to the Bengali." Many natives think it necessary to exercise their cunning in the smallest details of their intercourse with Europeans. By way of illustration:—A man comes to the bungalow to ask a small favour; instead of coming to me direct, he directs his steps to the kitchen, to enquire among the servants whether master is in an amiable frame of mind. This ascertained to his satisfaction, he next takes up a position on the verandah convenient for "taking observations." Now may be observed a turban very gently extended beyond the pillar, until one dark eye is brought to bear upon the European. If all looks favorable, he gives a short cough by way of intimating his presence. If this fails to excite enquiry, or better still an invitation, to produce himself he slowly advances, again he hesitates, again he re-adjusts his cloth, and with a beseeching look, hopes his nervous anxiety may be interpreted as a sign of the devotion of "your humble servant." Any one unacquainted with the ways of India might fancy the missionary was some formidable ogre, whom it was necessary to approach with blandishments and smiles; or like King Ahasuerus, not to be approached unless the golden sceptre be presented. This is rather a long introduction to matters of graver importance, but every thing connected with his people is to the missionary of interest, and I must therefore beg indulgence if I have misjudged the views of others.

Our number now under instruction is 2,793; of these 1,790 are baptized, 605 can read, and 452 are communicants. In the past six months, 113 have been reclaimed from heathensim, 5 from the Church of Rome, and 72 have been baptized, of whom 32 are adults.

Heathen.

In turning to this subject we think of the solemn question "Watchman, what of the night?" Thick darkness still enshrouds the large towns of Tinnevelly, and gross darkness envelops the higher castes of the people. An intelligent native brother in North Tinnevelly has lately expressed his opinion, that the ancient fabric of idolatry is tottering and ready to fall, and that the heathen pagodas are less frequented than formerly. It is, I think, impossible to gather any local statistics on this latter question, so as to compare the past with the present. In this district there is a population of 119,381, exclusive of Protestant Christians. There are 993 heathen temples, 49 Mahometan mosques, and 11 Roman Catholic churches. According to the Catechist's account, there are some 10,034 idols, Not "according to the number of thy cities are thy gods," O Tinnevelly! but more than ten times that number. Since the management of the temples has been given over to native hands, they are kept in far better repair than formerly. Those which had been neglected for years have been restored, and the ceremonies are observed more regularly and on a larger scale. Two years ago an attempt was made to revive the swinging festival in this district. Of course, as long as a spark remains, the priests and Brahmins will endeavour to blow the embers into a flame. But whatever may have been the case formerly, there dose not appear now to be much depth of religious feeling among the higher castes. Devil-worship among the lower orders is still kept up with vigour, and with a very large amount of fanatical feeling. But with this the gentlemanly Vellàla and Brahmin have no connection. Courtallum is the great focus of heathenism in this district. The place is frequented by a few every morning, and as they stand under the fall, crying "hurrie, hurrie" to an unknown god, we might think that idolatry was rampant; but they are principally women, and generally widows. Acts of blind devotion seem to be the only comfort these poor creatures have in this life. Occasionally a devotee may be met with from the north, who has visited all the sacred places between Benares and Cape Comorin. A short time ago, I met with a character of this description. His whole soul was saturated with heathenism. As we stood on the rock opposite the fall, he stretched out his hands to the beautiful waters and exclaimed, "Behold the mother that bare us all." Poor fellow, I told him of the fountains open for sin and uncleanness. Another of this class, who called himself a pilgrim, displayed a different state of mind; he even hinted that he would become a Christian if I would make him a Catechist. The poor widows who walk round and round the grim image of Ganesa, which stands under the tree close by entertain very different views of their religion. At the time of the new moon the visitors at Courtallum may be counted by hundreds, but there does not appear, on these occasions, so much devotion as when there are fewer. The reason that most natives give for going to Courtallum, is that it is customary, and when questioned, they do not appear to have any further object in view. At the great festival at the end of the year, the whole place is thronged for three days with thousands upon thousands, but on these occasions, there appears to be only a *little* heathenism, and a *great deal* of commerce. It is a large fair, and all who frequent it seem to have made up their minds to turn an honest penny. The natives regard it as a good opportunity to dispose of their cattle, or to make extraordinary purchases for the year. Even when bathing in the sacred stream, they take the opportunity of washing their clothes.

In Pulliery there is a small but increasing sect, who hold views in some things similar to the Brahmo Somaj. They pretend to have given up caste, idolatry, and the puranas. A few weeks ago when in Pulliery, I visited the man who is the head of the movement. He did not except me, and I was as much pleased as surprised to find him with a New Testament (no other book) by his side. He was not ashamed either to acknowledge that he read it extensively, and that he greatly admired Him whom we follow, as "the way, the truth, and the life." He objected however to the Atonement, and preferred the dreary doctrine of absorption. He struck me as a candid, honest man, open to conviction, and much nearer to the Kingdom of God than the mass around him.—*Madras Church Missionary Record.*

PRIMEVAL MAN.

Facilis descensus Averni.

The serious points in Dr. Bromby's recent lecture for "The Early Closing Association" are these:—First, according to it, the earliest Scriptural records are mythical; second, man was originally placed in a savage condition; and third, sin sprang up in the multiplication of the race. And as they are most serious, so they are the least warranted. For if we admit for the present that Holy Scripture does not present a complete and satisfactory chronology of mankind throughout ages, and adopt the conclusion that the usual six thousand years by which man's duration on the earth is commonly limited, form but a fraction of the real time of that duration, the credibility and even inspiration of the earliest Scripture records remain intact. In proportion to the length of time which is allowed to have elapsed from the creation of man to the present day diminish the difficulties which are connected, on the one hand, with the differences of races among mankind, and their distribution over the surface of the globe; and, on the other hand, first, with the length of time which some think must have transpired ere man, originally created sinless, and in a state of high intelligence and moral endowment, fell into that condition of barbarism the traces of which antiquarians profess to see in the earliest geological disclosures pertaining to man's appearance on the earth; and second, with periods which some suppose must have transpired ere the human race emerged out of that barbarous condition, or stone epoch into the eras respectively of bronze and iron; in other words, ere man by successive stages reached the point of development where history, properly speaking, begins.

What, however, are the facts upon which the theories lately propounded as to man's antiquity and primeval condition are based? 1. That human remains and implements of human moulding are found embedded in several parts of the earth, along with the forms of extinct species of animals. 2. That the earliest implements which geology brings to view, exhibit traces of barbarism; that evidence is forthcoming of the fact that in Western Europe at least civilisation was of slow and continuously onward growth, and that the strata in which, and the depth at which, traces of man have been discovered, indicate the immense antiquity of the human race.

After considering the evidence adduced, we are struck with the fact that a great deal is assumed. It is difficult, nay, impossible, considering the variety of natural forces at work, the possible action of causes which may have long since ceased to operate, to establish a uniform unit of time with relation to either—1. stratification of material; or 2. the extinction of species; or 3. the advancement of civilisation; or (what is true of known history) 4. the retrogression of civilised sections of mankind into barbarism. It is as true of history that it opens with the advanced civilisation of certain portions of the human race as that it reveals the barbarous condition of others. Contemporary history does not differ from ancient history in this respect. To-day, as in the olden time, when history commenced, mankind are divided into civilised and barbarous sections. Nor does antiquarian geology differ, which, if it exhibits flint hatchets, and other tokens of the rudeness of the earliest residents in the West, brings to light burnt bricks in evidence of the civilisation of the earlier inhabitants of the East. If the proofs of man's antiquity in Western regions of the globe be indicative of his rude state, similar evidence in the East is indicative of his early civilisation. If, therefore, antiquarians would set to work and establish their theories of stone, bronze, and iron epochs towards the acknowledged cradle of the race, instead of at its outward extremities, they would bring forward something to the point. It is further to be inquired whether the progress indicated by the stone, bronze, and iron implements was due to internal progressive civilisation, and not to tides of influence from eastern centres transmitted by emigration waves, similar to those from European centres which have introduced new eras in many things in the East and West in these times.

Even with reference to the western tribes themselves, as the Jesuits say, *distinguo* (I make a distinction). Civilisation embraces two elements, which are not necessarily conjoined: progress in the arts, and personal culture. It is in regard to the former of these only that geology has record. But it is not hard to imagine that men driven from the centres of population to seek new homes in distant quarters, through war or from other sources of vexation and cruelty, might possess a personal cultivation out of proportion to their capabilities in art; as again, in the new circumstances, they might not be able, from lack of material, &c., to translate, or they might not perhaps see the necessity of translating, such capabilities into action. Many noble families of our own time, if cast on remote shores and left there, might not leave behind them traces of much greater civilisation than the flint hatchets, &c., of the stone era. Even Dr. Bromby, if thrown like Robinson Crusoe upon some lonely island, might possibly if judged by the traces of his handiwork in implement making, be set down by future antiquarians as a savage, "rude in the extreme." We know that within the Christian era very learned and holy monks lived in rude cells. There are districts in the most civilised countries where the personal culture of the inhabitants, as borne witness to by our Queen, is very high, where, nevertheless, if judged of by their progress in the arts the residents might be set down as rude savages. Yet in point of all gentleness, nobleness, and goodness of manhood and womanhood, they leave but too many of their fellow-countrymen of the crafts, and even of the fine arts, a long way in their rear. So that Dr. Bromby, with other archæologists, in judging of the culture of the people of remoter times by flint hatchets, rudely constructed huts, &c., errs by confounding things that differ.

The fact is that flint hatchets and fossils of broken bones may be well enough in their own

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way. Piles driven into the ground in the bottom of a few lakes, and heaps of old rubbish, tell their own tales. No doubt human remains embedded in the earth with the skeletons of extinct species of animals, may show that the men and the animals were contemporaneous; though subsequent volcanic changes in the globe, such as are now going on, modes of sepulture in the bosom of the earth and in its caves, streams washing into certain spots remains from other parts, and the possible action of other forces, must be remembered. But to be informed that such species of animals could not have become extinct in a short period in presence of the fact of the extinction of other species but very lately, because to extinguish the former there were no fire-arms, appears to us solemn trifling. Man was a mighty hunter before the Lord in very early times. Again and again the more barbarous regions furnished those who were terrible not only to the brute certain, but to the lordliest chiefs of civilisation. The barbarous gladiator delighted in later times crowds of Roman citizens by his feats of strength and skill. Fire-arms have not in point of fact made war more deadly than it was when waged with less ingenious weapons.

As regards the time, too, that, it is supposed must have elapsed ere given advances were made, do we not under the very eye of history see nations speedily emerge from barbarism to civilisation, and in a period comparatively brief relapse back again into a state of rudeness? What rude barbarians Cæsar found in Great Britain when portions of the East were remarkably advanced in culture! Yet Britain at this moment occupies the apex of civilisation, while comparative barbarism has ruled the East (Egypt, &c.) for generations. Nor have we any right to go beyond the analogy of history in judging of pre-historic ages. If man at first was not only civilised but highly intelligent, a few hundreds of years of violence and lawlessness wrought degrading transformations, particularly amongst remoter tribes. Observe, even, into what lowness and misery the sons of intelligent and well-to-do parents sometimes descends, through the corruption of the world and theunrestrained vicious propensities of human nature, in a single generation. Two or three generations work noble developments from very rude materials, and the saddest humiliation from the noblest specimens of humanity. The law of development in the race is strong, but the law of individual and national idiosyncrasy is stronger. It takes a very short period to make very sad and degrading plunges.

The same thing holds true of development. Intellect, stimulated under favourable circumstances and conditions advances with gigantic strides. The law of nations seems to be action and reaction. Everything tends to show that progress, when once it commences, is rapid. Stationary and reactionary times succeed. The last hundred years furnish to us an instance, not of the fact that knowledge increases by a geometrical ratio—any such idea or law is entirely capricious, and does not answer to the analysis of facts—but of an immense, unwonted stride in the history of human progress. Suppose that in centuries hence the present acquisitions in mechanics, in ship-building, dock-constructing, steam-engine-making, manufactories, telegraphs, railways, and so on, were lost—and this is a suppostion warranted by the analogy of much by-gone history—and that the antiquarian-geologists of those days came upon their remains, we can imagine the "hue and cry" that would be raised. "What a wondrous race lived in these parts! What untold ages it must have taken to gain these inventions and make the discoveries here patent! To have gone from slow-coaching and tardy communication to fiery quickness and lightning speed! What immense years must have elapsed ere these works were accomplished—piles driven down into the ground below the ocean waves, continent connected with continent by electric belts; ere fiery chariots were invented and made to rush over the countries—all those great countries too; ere fiery ships swept the seas; and man spake to man at the distance of thousands of miles by flashes of lightning from the clouds!" And yet all these, and many other things too numerous to set down here, have actually been invented, discovered, constructed, set in motin during the present century, during the limit of an ordinary lifetime, under the stimulus of the first French Revolution! Continents, too, have been peopled within the last few hundred years. Where there was nothing but the 'waste and howling wilderness,' science has planted its proud footstep, and man's intelligent labour has gemmed it with cities, and beautified it by cultivation. The lonely places throng with life from all the centres of civilisation. 'What ages,' future antiquarians, in the bewilderment of pre-historic facts, might exclaim, 'it took to do these things!' All this has been done since the recent era of Oliver Cromwell. So that, in joining issue with our friends of physical research, it is not that we are loth to get the light, or gleams of light, they contrive to give, but that we are not carried away by the enthusiasm natural enough to such as are rewarded for laborious, and much-enduring explorations by actually finding a flint hatchet or other human relic far below the burying grounds general in our day, to inferences which require a vast store of further facts, indisputably put to establish. We have no contention with the flint hatchets and such like things. We have a decided objection, however, to have these hatchets applied in endeavouring, on a very poor show of evidence, to discredit the authority, credibility, veracity of the sacred narratives which compose our Bible. But enough of man's antiquity, and of the revolting, and I will add entirely hypothetical, assumption—nay, violently improbable, utterly unbelievable, dream of man's originally savage condition. Our own selfish natures are inspired with pity at the contemplatien of the savage nature and condition, yet God deliberately resolves to make man in such a state, and is represented in Scripture as rejoicing over His workmanship, What conceptions of the Divine Being those have who propound such crudities, ought to be left to the religious common sense of all men.—*Christian Review.*

TELEGRAPHIC NEWS

London, Oct. 2nd.—Messrs. Candlish and Beaumont are proceeding to India in connection with the Abyssinian Expenditure Enquiry.—The Secretary of the Alliance Company has proposed conditions for making over the Albert Assurance Company's business. The London Committee view the main features of the proposal favorably. Mr. Alderman Besley has been elected Lord Mayor of London, Alderman Lawrence having resigned.—The Oriental Banking Corporation has declared a dividend at the rate of 18 per cent. per annum.—Forty guineas premium have been paid on the ship *Mistress of the Seas.*—The Homeward Bombay Mail of the 7th ulto. was delivered in London on the 4th inst.—The Homeward Bombay Mail of the 14th ulto. reached Suez on the 1st inst.—The *Orissa* with the outward Indian Mails left Suez for Bombay on the 3rd inst, at 8 P.M., (2 hours after contract time).

7th.—Dr. Temple, Head Master of Rugby School, has accepted the vacant Bishopric of Exeter.—A Missionary who has arrived at Falmouth reports that letters have been received from Dr. Livingstone dated Tanganyika, February, 1869. Dr. Livingstone was well, but short of provisions. He had been deserted by his Europeans, and was living on rice and fruits.—The Emperor of Austria has cordially received the Prince of Prussia at Vienna.

8th.—At a joint meeting of the London and Provincial committees of policy-holders in the Albert Life Assurance Company, Lord William Hay, Mr. Webler (? Webster) and a third were appointed a sub-committee to conduct negotiations with the Alliance Company.—The name of General Frank Adams appears in the obituary of the week.

9th.—It is reported that martial law has been proclaimed in Catalonia, Castille, Arragon, Andalusia, Valencia and Corunna. It is officially announced that the insurgents are everywhere esubasting (? dispersing). The volunteers have been disarmed in the capital and in the provinces, except that of Madrid. Great precautionary measures are being taken in Madrid.

11th.—The water in the Bitter Lakes reached the level required to permit the passage of a steamer, with M. de Lesseps on board, throughout the length of the Suez Canal on the 9th instant.—There has been a great conflagration in Bordeaux harbour, resulting in twenty ships being burnt.—It is asserted that the differences between the Khedive and the Sultan are almost arranged.

PASSENGERS SAILED.

Per *Sumatra, Oct 9th*:

For Marseilles.—Hon. H. S. Maine, Mr. W. S. Seton-Karr, C.S., Mr. and Mrs. John Beatty, Mrs. Bradford and two infants, European servant and native servant, Miss McMurdo, General Wilson, Mrs. Galpin and infant, Mr. James Simpson, Mr. J. T. Oxford, Mr. and Mrs. J. A. Shepherd, Mr. Bannerman, Mr. Durand, Mr. J. R. Jardine, and Captain Brown.

For Southampton.—Mrs. Glen and infant, Colonel Richards, Mr. Alexander Dunbar, Mrs. W. Kinloch and infant, Captain and Mrs. Jones, Mr. Massey, Mr. James McKean, Mr. M. C. H. Glyn, and Captain and Mrs. Maldon.

For Suez.—Mr. Alexander Macdonald.

For Aden.—Shah Ash Ben Ali.

PASSENGERS ARRIVED.

Per *Baroda*:

From Southampton.—Mr. and Mrs. Willaume, Mrs. Halahan, Mr. Saunders, Mr. Aston, Mr. Stevens, Capt. Barton, Mr. Middleton, Mr. Binnie, Mr. Simpson, Mr. May, Mrs. Boyes and child, Mr. Way, Mr. Edward, and Mr. Moore.

From Marseilles.—Mr. G. C. Parker, Mr. Sarill, Mr. Russell, General and Mrs. Tapp, Major Chapman, Dr. Howell, Capt. and Mrs. Fletcher, Mr. and Mrs. Barlow, Mr. and Mrs. Manning, Capt. Murray, Mr. Williams, Mr. Anderson, Mr. and Mrs. Troward, Mrs. Troward, Mr. Jacobs, Major and Mrs. McMullin, Mr. S. Barlow, Mr. Rothschild, Mr. Sutcliffe, and Mr. P. Wallia.

From Suez.—Mr. Paterson, Mr. John Hall, Mr. Alfred Wills, Mr. Domingo Mahasta, and 5 Chinese.

From Aden.—Mossa A. Currim, and Mr. Brammah.

DOMESTIC OCCURRENCES.

BIRTH.

PROCTOR-SIMS—October 9th, at Munich Cottage, Mornington Road, Regent's Park, the wife of Mr. R. Proctor-Sims, of a son.

DEATHS.

ELSAM—Oct. 5th, at Vingorla, the infant daughter of H. B. Elsam aged 1 month and 22 days.

PATTISON—October 9th, at No. 8 Grant Buildings, Jannet, the only daughter of William Pattison, Plumber, Bombay, aged 10½ months.

POWELL.—Sept. 29th, at Kurrachee, the infant daughter of Mr. Joseph Powell, Scripture Reader.

DREWETT—October 10th, at Parell, Frances Eyre, infant daughter of Mr. Thomas Drewett, aged 2 months and 25 days.

WOODWARD—October 1st, at Kurrachee, Eleanor May, the daughter of Mr. and Mrs. Woodward, aged 4 months and 25 days.

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